GOD SPEAKS TO MEN ON EARTH

Dr. W. M. Paden Talks to the Point About Revelations.

THE JAMES SHARP INCIDENT

DISCREDITS JOSEPH SMITH AS A PROPHET FROM HEAVEN.

Revelation was the Rev. W. M. Pa den's theme in his morning sermon yesterday at the First Presbyterian church. By way of preface Dr. Paden called attention to the fact that revelation had been discussed very generally during the past ten days, and that even the daily press had given the subject broad, intelligent discussion. He said he had read with interest the comment of The Herald and Tribune, and mentioned particularly the contribution of President Richard W. Young published by The Herald in response to an editorial on President Joseph F. Smith's evidence and tabernacle ad-Smith's evidence and tabernacle ad-

Dr. Paden spoke in full as follows: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. * * * * For this is the covenant that I will make with the house of Israel after these days, saith the Lord: I will put my laws in their mind, and write them in their heart. * * And they shall not teach every man his neighbor, and every man his neighbor, and every man his brother, saying, know ye the Lord; for all shall know me, from the least to the greatest, (Heb. i, 1, 2, 8, 10, 11). These things have I written unto you concerning them usually give the specific name. One of these is given by inspiration. This has been given by inspiration. God, who at sundry times and it duce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teach-

How Revelations May Come.

"We believe that God is revealed in nature, in history and in the heart of man; that he has made gracious and clearer revelations of himself to men of God, who spoke as they were moved by the Holy Spirit; and that Jesus Christ, the word made flesh, is the brightness of the Father's glory and the express 'mage of his person. We gratefully receive the holy scriptures, given by inspiration to be the faithful record of God's gracious revelations and the sure witness to Christ, as the word of God, the only infallible rule of faith and life. * There is a loose sense in which the word revelations will deny that men of old had such revelations; few Christians will deny that men of old had such revelations; few Christians will claim that we have reason to look for their continuance. 'We believe that God is revealed in owledge of which God is the ultimate

1. We believe that God is revealed in nature. The heavens declare his glory. The invisible things of him may be seen through the things that are made, his everlasting power and divin-The laws of nature are the laws of God and so reveal something of his wisdom, purpose and power. No Christian will deny that we may have

such revelations. "2. We are created in God's image, and so may know something of his character by reading and rereading the constitution of our own natures. We may study the law as it is written in our hearts. Our reason, will and effections give us at least pale refer.

there are times when we have notable unveilings of God's ways and will. Such nveilings may be through nature or uman nature, or through personal or reoborating religious experiences. Or they may come through a quickened use of the reason, affections or will. Conversions give us such revealings of God's redemptive wisdom, power and ove. None of us will deny that there are times when such special light is

How God Speaks to Men.

best men and women, just as our lumination to Bible times or persons. Few intelligent Christians will deny

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hat men like Augustine, a Kempis, Luther, Calvin, Bunyan and Wesley have each done something toward unveiling the wisdom, power and love of Let me sum up by brief repetitions: such revelation as may be made

come to us when intellect, will or af-fections are specially moved are con-tinuous. We may so ascend the ladder of increasing knowledge. There are seasons of growth in grace and in the knowledge of Christ. Such revelations or unveilings of the truth as come to ertain men or at certain eras are con

nethods of revelation which are more pecific, to some one or all of which nen usually give the specific name. One of these is given by inspiration.

God has also revealed to us his power in certain "mighty works," called mira-cles—we refer to such supernatural "works" as the feeding of the 5,000, the eth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (I John, 2: 26-tians are virtually at one in recognizing these invasions of the divine will, may may be shall abide in him." "What do we believe concerning revelation? The main lines of our belief are well stated in the Westminster creed."

"What do we believe concerning revelation? The main lines of our belief in denying that we have good reason to expect the continuance of such marvels.

Men to Whom God Spoke.

Now we come to what men usually

for their continuance.
Finally God made the crowning rev Finally God made the crowning revelation of what he is and what we ought to be and may be, in Christ, the express image of his person and the brightness of his glory. The fullness of time having come, with it came the author and finisher of our faith, full of grace and truth. All Christians believe in the Incarnation, very few believe that this revelation will ever be repeated in its objective form, till time as we measure it shall end.

Revelations Not Continuous.

To sum up again by condensed repetition, such revelation as we find in the saith. constitution of our own natures. We may study the law as it is written in our hearts. Our reason, will and affections give us at least pale reflections, distorted though they be, of what we may find in God. Conscience and free will are such unveilings of the supernatural. Personality prophesies personality. No Christian will care to deny that we may have this kind revelation.

God Revealed in History.

God Revealed in History.

Giftion, such revelation as we find in the scriptures, even when not immediate, is riction, such revelation as we find in the positives, even when not immediate, is riction, such revelation as we find in the scriptures, even when not immediate, is riction, such revelation as we find in the positives, even when not immediate.

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Is riction, such revelation as we find in the positives, even when not immediate. "3. We may learn something of what man is to believe concerning God and what duty God requires of man from Providence. We believe that God is Providence. We believe that God is revealed in history. We may learn of God's will for the race by his dealings with the race. We may see God's finger in the course of events. No Christian will deny that we may find out much about God in this way.

"4. We may find out still more about God's will and what it means for us, by Christian experience. By making the good reason to believe that God will ever reveal himself in the flesh till time shall end.

"5. Providence. We believe that God has ever communicated his will to men, as need to more as on the fact. A hundred such revelations as Mr. Sharp's should not convincing any intelligent man that such is the fact. A hundred such revelations as Mr. Sharp's should not convict any man of murder or danything to convince as intelligent man that such is the fact. A hundred such revelations as Mr. Sharp's should not convict any man of murder or danything to convince as intelligent man that such is the fact. A hundred such revelations or danything to convince as murder or do anything to convince as intelligent man that such is the fact. A hundred such revelations or danything to convince as murder or down the figure than that such is the fact. A hundred such revelations or danything to convince as murder or danything to convince as murder telligent man that such is the fact. A hundred such revelations or danything to convince as murder or danything to convince as murder telligent man that such is the fact. A hundred such revelations or danything to convince as murder or danything to convince a

essence as miracles, which has not been and never will be repeated. As for such supernatural objective communications of truth not otherwise obtainable as are found in the scriptures, now specifically known as immediate revelation or revelation proper, we do not believe that we have it or can expect it any more than we can expect a reincarnation of Christ, before the end of the world.

With the times and purposes which called for such mighty works. The revelations made in the Decalogue, the 53d of Isaiah, the 14th of St. John and the 15th of Corinthians will stand the test. They gave men truth, inspiration not at that time to be obtained otherwise, and of the world.

Revelation of James Sharp.

As we have suggested, the name rev-"7. It is also true that sundry men and sundry times have received marked unveilings of God's character and will toward us; and that these times or persons have made their mark upon the moral and religious life of the world's best men and women, just as one of the term, but it is now quite supernatural objective communications al and religious life of the world's to men and women, just as our ked personal experiences have a conduct. It is not necessary to confine such outbursts of illination to Bible times or persons, intelligent Christians will deny when put upon oath, he sadi:

"I charged Peter Mortensen with the

edge direct from the All-wise God.
When put upon oath, he sadi:
"I charged Peter Mortensen with the
murder of my son-in-law because I
knew that he was guilty. God revealed
it to me. He appeared to me by the
Holy Ghost, and put the words of this
spirit into my mouth. I had to utter
them, for I knew they were true. I
cannot and will not deny it here, neither will I deny it when I meet my
God in the last day.
"This was not the only manifestation
I received. On Tuesday noon I saw

this was not the only manifestation to received. On Tuesday noon I saw the trail of blood leading from the railroad tracks to where my son-in-law was buried. I saw it in a vision just as plainly as when I afterward visited the spot."—James Sharp's statement on the witness stand in the Mortensen

Such Revelations Not Given.

Instead of criticising or examining the validity of this special claim, we prefer to suggest certain reasons we have for believing that God does not now so communicate with any man or body of

First-Such direct objective supernatural communications of truth are not needed now, as in earlier stages of the school life of mankind. Other methods of revelation are more nearly adequate

stood. We know more of the ways of God's providence, if for no other reason, because we have more of the chain in our hands. We have a much wider Let me sum up by brief repetitions:
Such revelation as may be made through nature is continuous—the heavens declare the glory of God to us as to David. Such revelation as may be made through God's providence is continuous—the finger of God has not been withdrawn from history. Such revelations as may be made through Christian experience are continuous—the dinger of God a reasonable service.

> communications were needed they were given; not recklessly, however, but with reserve. Such direct communica-tions are the exception and not the rule even in the story of divine providence which we have in the scriptures. It was a saying of the Pagans that no was a saying of the Fagans that he wise dramatist would bring in a god to cut the knot which men might untie. The story of God's providence recorded in the scripture vindicates the wisdom of this saying. While indirect supernatural direction or guidance is contained in the scriptures, direct objective invasions or interferences of the supernatural are at most occasional upernatural are at most occasional When the redemptive message Christ, as revealed by those who c panied with him, was completed there was no need of further direct revela

No Direct Revelation Now.

Second-Such direct objective revela sal character of Christianity. Specia men were given this direct access to God in olden times: Some as prophets, some as priests, some as apostles. No class of men have ever had any such prerogatives since the disciples who prerogatives since the disciples who ts as direct revelators, the priests a direct mediators, and the apostles as direct witnesses had no successors; save in so far as every Christian may be prophet, priest and witness. Direct revelation was always the prerogative of special persons. The light of the world, as we walk in it now, shines for all. All may read the scriptures, all may pray, all may bear witness, all may have the assurance that they are

the children of God.

Third—There is not sufficient evidence that direct revelation has been given to the age of the apostles. No of a man. men since the age of the apostles. No new truth not to be found in the scrip-tures or to be obtained otherwise than by direct communication with God, has been revealed to men. Many so-called direct revelations have been direct or indirect travesties of the revelations found in the scriptures. Many have been imitations of the letter but have been without the spirit. Others, more sincere, have claimed to be immediate. though evidently derived directly or in the mere expression of Christian experience. Men have mistaken irresistible convictions, "imperious perceptions," the lightning-like results of conscious or unconscious thought, the abnormal in-undations of purpose and the decisions of their own will, for direct objective revelations from the eternal. Most of the so-called modern revelations belong to this latter class. Such claims to di-rect revelation from God, if sincere, are unintelligent and whether sincere or inunintelligent and whether sincere or insincere are dangerous. We still need the warning words of Jeremiah and Ezekiel. "Woe unto the foolish prophets that follow thefr own spirit and have seen nothing; set thy face against the daughters of thy people which prophesy out of their own heart. Behold I am against the prophets, saith the Lord, that use their own tongues and say he

Modern Revelations Useless.

Fourth-Such modern revelations are Mortensen, worth nothing toward convincing the jury that he was guilty of murder. Any so-called revelation that Joseph Smith is a prophet is worth just as little toward proving him to be a prophet or toward convincing any intelligent man that such is the fact. A hundred such revelations as Mr Sharn's article during the summer vacations of Jes for point the days the people of the big cities when they first saw Joshua Whitcomb.

"In those days the people of the big cities when they first saw Joshua Whitcomb thought it was an exaggerated type of a New Engiand farmer, but once they got in touch with the real faith." It is a prophet or toward convincing any intelligent man that such is the fact. A hundred such revealations as Mr Sharn's article during the summer vacations.

"4. We may find out still more about to dot's will and what it means for us, by Christian experience. By making use of his wisdom, in so far as we have it, by responding to his feelings, in so far as they are revealed to us and by submitting to his will, in so far as we have been continued, the submitting to his will, in so far as we kinow it, we may receive new light concerning our own. Jesus teaches that God so reveals himself to those who are willing to do his will. No Christian experience.

"5. We may also learn of God and his relations to us from each other, it takes at least two consenting witnesses to make a valid conviction: at least two, agreeing Christians to make a communion: and God reveals himself more indubitably and clearly to the communion of saints than to any one saint. If personal experiences are added to it. No Christian experiences are added to it. No Christian will care to deny that he has had what has been for him new other Christians will care to deny that he has had what has been for him new other Christians."

"6. We must also acknowledge that the food will ever reveal himself in the flesh till time shall end.

"6. We must also acknowledge that the food will ever reveal himself in the flesh till time shall end.

"6. Or these various methods of revelations of the selation which I have mentioned, the list is also word; the continued phases or forms are all mediate or indicated the continued phases or forms are all unless it be inspiration, which are willing to do his will. No Christians to make a velicity of the certainly contains large subjective elevents; by its effectiveness as an expression of the will of cod. What have been continued, the last should have mentioned, the list show of revealation are all mediate or indicated the continued phases or forms are all unless it be inspiration, which are all unless it be inspiration, which are subjective elevations of God's character and tunless it be inspiration, which aleast two, agreeing Christians to make a communion of saints than to an

They gave men truth, inspiration not at that time to be obtained otherwise, and the truth given has stood the test of centuries. As for the Incarnation, God's supreme revelation of his re-

demptive purpose, is that not the light of the world?

Rev. Frank Fay Eddy On "The Soul of a Man."

BACK TO THE BEGINNING.

At Unity hall yesterday, Rev. Frank Fay Eddy preached on "The Soul of a Man," from the text Gen. ii., 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." He spoke in part, as follows:

"Our text carries our thoughts back into the dim and shadowy realm of

into the dim and shadowy realm of folk-lore. Many scholars think these ancient creation stories of the Jews were borrowed, or at least inspired, from Assyrian sources. But, so far are we away from the thought that in the creation stories of Genesis we have a trustworthy explanation of the origin of things, the question of their ow origin excites in us but a scholarly in terest. No longer being under con-straint to treat them as containing an exposition of actual facts, we are free to use them illustratively and to read to use them illustratively and to read into them an allegorical significance. Treating our text with this large freedom, it directs our attention to the most significant fact, from the human point of view, in the universe. Think on that last phrase of our text: "And man became a living soul." This marvel stands above all other signs and venders. Unon the earth into the universe. wonders. Upon the earth, into the universe came the soul of a man to wonder and comprehend; the man who as he began to trace out creation's plan, to see the what and divine the way, straightway looked up to God and said, "These art even as I am."

To accept the thought of modern sci-

ence and trace the evolution of the human soul from the rudimentary in-telligence and dim groping of the brute mind but enhances the significance of the fact that the soul of a man came into source the soul of a man came into consciousness. With the appearance of man—a conscious, thinking being—a new evolutionary epoch begins the trend of which is toward intellec-

tual and spiritual progress."

Mr. Eddy then traced the upward climb of man, showing how interpretation of the universe had been accomplished by the human soul, and how revelations as may be made through revelations as may be made through the corrinuous—those who are willing to do God's will may learn of him. Such revelations as are made by the corroborating Christian experiences of good men and women are continuous—we find light as we find fellowship. Such revelations or unvellings of God's will as may come the revelations of God's will as may come the revelations of the communications were needed they were communications were needed they were reversely the correct to assist us in making our plished by the human soul, and how out of the thought of duty evolved our social relations and out of the idea of faith grew religions. The prophery and hope related to this broad fact were dwelt upon both in the Individual aspect and the social. After the ages have communications were needed they were world-soul come to comprehend and given port world-soul come to comprehend and properties. world-soul come to comprehend and feel and how far do we as individuals participate in the beauty and truth of its nobler ideas and ideals? was the onal application made

Challenge to the Future.

Mr. Eddy, in his concluding words. said: It is impossible to contemplate the evolution of the soul of man and remain either pessimistic or atheistic.

With Browning we are moved to chal-lenge the future and say:
"Therefore, I summon age
To grant youth's heritage. Life's struggle having so far reached

Thence shall I pass approved A man, for age removed From the undeveloped brute; a God though in the germ." Or with the author of 'In Memoriam'

ontemplate that coming, nobler race nd exclaim

"No longer half akin to brute, For all we thought and loved and did, And hoped and suffered, is but seed Of what in them is flower and fruit."
Much is yet to be attained, earthound and imperfect we are, but in the and share the ecstasy of the poet

"Ring out old shapes of foul disease Ring out the narrowing lust of gold Ring out the thousand wars of old. Ring in the thousand years of peace Ring in the valiant man and free The larger heart, the kindlier hand; Ring out the darkness of the land,

Ring in the Christ that is to be."

And even after we have drawn in the aspired verses of the poets, how inadequately have we prophecy and hope that lies in the soul

TELLS HISTORY OF PLAY George E. Whitcomb Relates How Denman Thompson Achieved

His Success. Among the guests comprising an excursion party of eastern tourists registered last night at the Knutsford were Mr. and Mrs. George E. Whitcomb and Miss Edith Whitcomb of West Swanzey, N. H. Mr. Whitcomb, who is a hale and hearty man of middle life, told an interesting story in his aught way interesting story in his quaint way stead," known from one end of the land to the other as the pioneer of old-fash-ioned New England dramas. "I had a cousin back in West Swan-zey." said Mr. Whitcomb, "whose name

was Otis Whitcomb. He was a genial chap, kind-hearted and generous, but moreover, he had a natural fund of humor in his make-up that made him welcome wherever he went. Another was a man by the name of Joshua Hol-brook, and he and my cousin were as like as two peas. They were almost in-separable, and each vied with the other telling humorous stories and in do-

'It happened that Denman Thompson Fourth—Such modern revelations are useless. They are worth nothing in our courts, not even in the church courts of societies which accept the reality of such revelations. They are worth no more in the propagation of Christianity. Mr. Sharp's so-called revelation was worth nothing toward convicting Peter Mortensen, worth pothing toward convicting Peter which has since become force. then a young man, who had not become

and there is not a finer gentleman living in the United States. No one can estimate the amount of good he has done by his play. The Old Homestead. The simply story of the play appeals to every father and mother, and the moral it teaches has saved many boys from going to ruin. The really beautiful side of this story is that Mr. Thompson has given thousands of dollars to young men and boys in order that they might get a new start in life, and in nearly every instance his kindness has been rewarded by the success of the beneewarded by the success of the bene-

MRS. GIERISCH DIES.

Revelations Through the Scriptures. Many Salt Lakers Partook of Her Hospitality at Her Home at Woods Cross.

Mrs. Ottilia Gierisch, widow of the ate Jacob Gierisch, died Saturday at her home at Woods Cross, Davis county, after a brief illness. Mrs. Gierisch was born April 22, 1841, and had a large circle of friends in Salt Lake City. Her home at Woods Cross was frequently visited by persons from this city, all whom were recipients o her hospitality. The funeral services will be held at

2 o'clock tomorrow afternoon at the West Bountiful meeting house. A train will leave this city at 1:10 o'clock ver the Oregon Short Line to converiends and acquaintances who may lesire to attend the services and interment.

BERESFORD IN ST. LOUIS.

St. Louis, March 26.-After spending several hours here sight seeing Lord Charles Beresford, vice admiral of the British channel squadron, de-parted tonight over the Iron Mountain oute for Texas and Old Mexico. Lord Beresford, accompanied by Bourke Cochran and Mr. and Mrs. B. C. Guinness of New York, arrived in

St. Louis early today. While here Lord Beresford gave interviews to several ewspaper men, commenting on tussian Japanese war, which, he beieves, will end before very long.

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SMITH LIKENED TO THE MARTYRS

Judge W. H. King Defends the President of the Church.

PLEADS FOR TOLERANCE

CLAIMS THAT NATIONAL ADVICE IS NOT SOUGHT BY MORMONS.

At the quarterly conference of the Ensign stake, held yesterday afternoon in the tabernacle, Judge William H, King made a stirring defense of the Mormon church, its principles and doctrines, and of the men who are responsible for its well-being. He was particularly strong in his defense of President Joseph F. Smith, whom he characterized as being "courageous, fearless, earnest and sincere," and as "being made of the stuff out of which being made of the stuff out of which nartyrs are made."
There were two sessions of the stake

that in the morning being attended only by delegates to the conference, but both were presided over by Richard W. Young. The afternoon gathering was open to the public, and the auditorium was well filled when Judge King delivered his address, which lasted for an hour and a quarter. In order ed for an hour and a quarter. In or-der that he might be clearly under-stood in his efforts to set aright some mistaken ideas concerning the Mormo creed, the speaker detailed the work of the church from the day in 1830 when Joseph Smith, the founder of the faith and the first prophet of Mormonism, gave to the world his revelations, down to the present moment, when, he said, the church is assailed at hom and abroad by persons who are ignor-ant of its teachings and its ulterior

"It has been charged," said the speaker, "that the Mormon church contemplates the overthrow of national authority and the establishment of a priestly power which has for its ends the upbuilding of a monarchial form of government, which shall con-trol all this state and recognize no other superior. That charge I can frankly say is unqualifiedly false. I am not a member of the Mormon hier-archy, but I am an humble worker in the Church of Jesus Christ of Latter-day Saints, and I can truthfully say that no member of the church, at least to my knowledge, contemplates any severance of the allegiance we owe to the government of this country. On the contrary, it is our purpose and aim to do everything in our power to maintain the supremacy of the state and federal government under which we

Wants Brigham Young in Hall of Fame.

The speaker graphically detailed the labors of Brigham Young, of the latter's desire to have his followers become self-reliant and to take the ini-tiative themselves in all matters relating to thein temporal welfare. "I hope to see the day," the speaker continued, "when the statue of Brigham Young will be in a conspicuous position in the Hall of Fame in Washington. To his sagacity, his courage, his wisdom and his foresight we who live in this community today owe a great deal. He was not an ordinary man, yet even the people of his time scarcely comprehended the true genius of the man. As in the case of the lives of other great men who have passed away, his real worth to this city and state will more forcibly impress itself on our people as the city and state expands in great-He believed in Mormonism fer vently and sought by every means his power to inculcate among his f lowers the desire for the higher life. life of purity, of self-control, of humil-ity and of submission to the divine power. Mormonism is not a temporal power; it is religious power established for the purpose of spreading the gospel of Jesus Christ. It does not contend for political supremacy in this state or in this nation, and any members of the church who act contrary to this teaching do so in opposition to the funpromuigat article during the summer vacations which came into vogue during the eighties, they found that Denman Thompson was portraying a type of man true in every particular.

"I know Mr. Thompson intimately, and there is not a finer gentlemen live many makes mistakes at times. "I know Mr. Thompson intimately, and in all probability there will be and there is not a finer gentleman liv- many made in the future. We are not to the religious aspect of the faith that they would denounce any person seek-ing to gain commercial supremacy for the church. All kinds of assertions are being made nowadays, but that is no reason for us to become hysterical. We should consider this matter calmly and dispassionately.
"We do not need national advice from

abread as to how we should manage our affairs. If any differences exist we our affairs. If any differences exist we can settle them among eurselves. We are proud of the Mormon and Gentile business and professional men and women who have achieved success and greatness during their careers in this city and state. We are proud of our additions are added to the contract of the care are declared. editors, our doctors, our writers, Mormon or Gentile, and we are proud of our ministers—of Goshen, of Young and of Bishop Scanlan, whose gentle, beautiful face is a benediction in our midst. "Some critics say that the leader of the Mormon objects is a tyrant and the Mormon church is a tyrant, and that a hierarchy has been formed to subjugate the true spirit of the mon people. I stand here and deny emphatically all such statements. Pres-ident Joseph F. Smith is the embodiment of everything that is courageous, fearless, earnest and sincere. He is made of the stuff out of which martyrs are made. He is not a tyrant, but on the contrary is devoted to his church and his faith. He would give up his life for the success of the Mormon church, but he would do nothing that might reflect on the honor of his church or of himself."

The conference closed with the sing-The conference closed with the sing-

ing of the hymn "Rouse, O Ye Mor-tals" by the choir and benediction by Joseph S. Wells. The next conference of the stake will be held in June.

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Except February, 1904, when the Baltimore conflagration took place, last month was one of the worst of recent record for the fire insurance companies.

The compilation of the New York Journal of Commerce shows an aggregate fire loss of \$25,591,99,90, compared with \$16,000,000,00 in February, 1903. There were four fres where destructiveness exceeded \$1,900,000,00, and one, at New Orleans, which involved over \$3,000,000,00, INSURE WITH

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